

Chautha Kadam

Jainism Reader IV



|| Acharya Shree Vidyasagaraya Namah ||

Inspired by

Munishree Kshamasagarji

whose blessings make everything possible

GREATEST WONDER IS IN OUR TRUE EXISTENCE !

THIS BOOK IS WRITTEN WITH THE INTENTION OF EXPERIENCING THE TRUTH OF NATURE. WORDS AND DEFINITIONS USED HERE CAN IN NO WAY BE COMPARED TO THE BENEFITS FROM SELF-EXPERIENCE. HOWEVER IT INTENDS TO ACHIEVE THE DEEPER MEANINGS AND HIGHER LEVELS OF UNDERSTANDING.

CHAUTHA KADAM

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The fact of a living being



According to science, living beings are organisms consisting of a cellular body and are capable of life functions like metabolism, reproduction, growth and development.

In the spiritual science, living being lives in two states – pure and impure. Only its impure state is identified with physical properties. The natural pure state of a living being is identified as a non-physical "Consciousness".

In the pure state, a living being is absolute consciousness devoid of any physical body. It has the power of knowingness and perception. It is known as the Soul.

The impure living being's consciousness resides in a physical body. It knows and perceives through the five senses. It may have *mana*-ability to think and *vachan*-the ability of speech. *Kaaya*-the body, also has breath and has a lifespan.

Did you know: It is because of impurities* that a living being gets a physical body and the body-supporting mechanisms.

*Impurities are the karm particles described in later chapters

In my human experience I have a body with ten functions: - I function from five senses; I act in three ways (mind, speech and body); I breathe; I take birth and die.

Qualities of the Soul

The Soul of a living being has four main inherent qualities:-

Infinite Knowledge

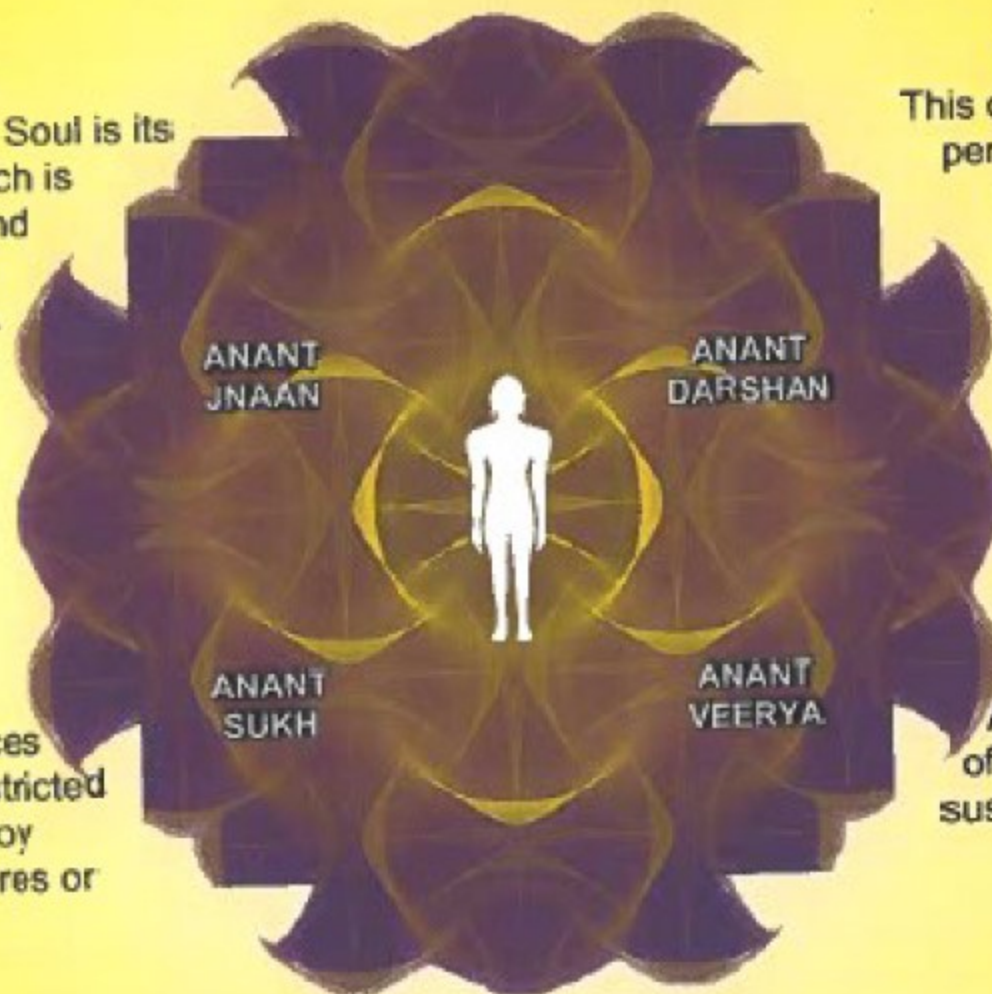
The knowingness of Soul is its inherent quality, which is encompassing All and does not depend on any external source. This knowingness is not bound by time and space.

Infinite Perception
This quality of a Soul is to perceive all substances and their constantly changing states.

Infinite Bliss

The Soul experiences independent, unrestricted and uninterrupted joy (devoid of any desires or emotions).

Infinite Potential
A Soul has the quality of immense potential to sustain itself in its purest existence.



*The Soul enjoys its infinite qualities. There is no insufficiency in this state.
I seek my purest state.*

States of a Living Being



Outward focusing

This is the impure state where a living-being's focus is on various worldly aspects, for example, needs and desires like food, health, shelter, relationships, shopping, finances, emotional health, etc. These life situations are considered essential for its sustenance. It does not understand that those are external to its core being and leads to neglecting Soul's inherent qualities. These living-beings are generally unhappy due to external dependence.



Inward focusing

In the awakened state, a living being is focused inward towards Soul and its bliss. The pleasures or adverse situations does not excite anymore. It seeks self-improvements to attain purer and purer states. A living-being with an inward focus is like a lotus flower that blooms in muddy waters and yet remains unstuck by the surrounding dirt.



Being in the Pure state

In this state, a permanent focus is solely on Soul's non-physical existence. Such a living-being lives freely experiencing its own boundless qualities. The entire Universe is known in its ability of infinite knowingness and perception. World is perceived to such a Soul as such - *just the way it is*.

What stage of Soul is ours?

(Differentiating people based on their beliefs):

Our life experiences have developed certain beliefs in us. These beliefs keep on changing, from living a life based on physical body experiences to perceiving the Soul within us. Here are few beliefs that are worth pondering upon:-

Self-centered:-

"I am my body and I am identified based on my social status. (My existence began with my birth and will end when I die)".

This person tries to gather as many experiences and accumulate as much material gains as possible in his lifetime. When such a person cannot achieve his dreams he feels frustrated.

Self realizing - activity focused :-

"I am more than just my physical self. My actions define who I am. My actions have consequences (karma) on my future. I am defined by my failures and achievements"

This kind of person is morally bound to his activities. He knows that his actions influence others and his future self. Although he realizes that he is more than the physical self, he is still fully involved in his actions. He cannot recognize his true self and considers his activities as the whole and sole. Such a person goes on functioning with the desire for a better future, trading his today's happiness for tomorrow's security.

Self realizing - thought focused:-

"I am not my actions. I am the thought behind my actions. At any moment my thoughts define me. With my positive thinking I can achieve whatever I want in life"

Such a person believes that thoughts are the basis of any activity and he can tweak his thoughts to fulfill his desires through the appropriate actions. He believes that his thoughts are his true self. However he doesn't realize that his thoughts are actually being controlled by his very own desires and insecurities. Such a person may become completely self-directed by his ego. His belief in the power of his thoughts is grounded in material and emotional needs and thus limiting his soul's true potential.

Self Centered



Self Realizing
Activity focused



Self Realizing
Thought Focused



Self realizing – feeling focused:-

"I am not my thoughts. I am the feelings that lead to my thoughts and actions. It's my feelings that clearly define the kind of person I am. If I stay in a positive feeling zone, my thoughts will remain positive and I will be amply rewarded in life"

He understands that thoughts are different from the actual experiences. He is constantly aware of his emotions and tries to manage them. When he feels angry he will try to control his anger. However suppression of negative feelings may lead to an emotional breakdown. He needs to realize that it is only after letting go of his attachments to his emotions that he can start to experience his state of inner harmony.

Soul realizing :-

"I am not my desires but I am the Source in which the feelings of like and dislike surface. The Source within is a pure soul (with its infinite attributes) which is independent of likes or dislikes. The likes and dislikes that I see surfacing, are the result of my worldly dependence and attachments."

Soul Realizing

Self Realizing
Emotion Focused



Six essentials
(dravya)

A living being: Soul
Jeiv dravya

Its body: Matter
Pudgal dravya

It's mobility: Motion
Dham dravya

It's stay: Halt
Adham dravya

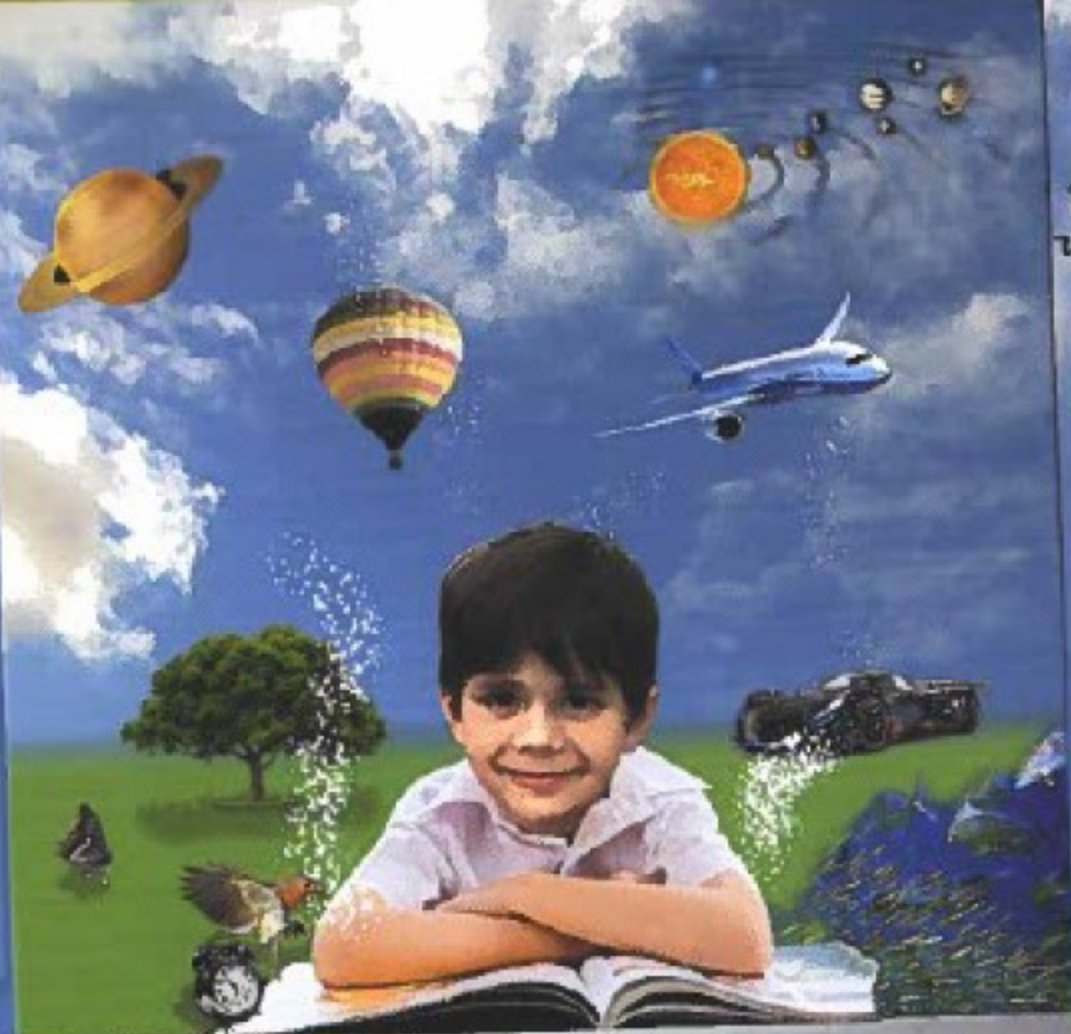
It occupies : Space
Akaash dravya

Bounded by: Time
Kaal dravya

All six essentials
make up the
Universe

Did you know:

Universe is eternal
with no beginning
and no end and
exhibit changes
constantly.



LIVING



MATTER



MOTION



HALT



SPACE



TIME

Constitution of the Universe

The Six Essentials

The Universe constitutes of Soul, Matter, Motion, Halt, Space and Time - Six *Essentials* aka **Dravya**. A *dravya* is made up of two things: innate permanent qualities and changing forms, e.g. body of a tree may change into wooden articles, or may decay into earth or turn into ashes. The object is transformed but the fundamental qualities that form an object continue to remain. Similarly *Jeev dravya* - a living being changes into various forms but its innate quality of perception and knowledge remains permanent.

Soul is the Living *essential* aka *Jeev dravya*. Soul has permanent qualities of knowingness and perception.

Matter aka *Pudgal dravya* is the physical object composed of indivisible sub-atomic (*paramaanu*) particles. It has innate properties of form, taste, smell and color. *Pudgal*, when in a combined state can be measured and described. Some examples of *pudgal* are solids, liquids, gases, light rays, sound waves, mind waves (thoughts/feelings) and karm waves (made of karm particles).

Motion aka *Dharm dravya*, whose inherent quality is to provide thrust for the movement of (moving) living beings and *Pudgal*. A moving wheel keeps on spinning with the support of *Motion essential*.

Halt aka *Adharm dravya* is the opposite of *dharm dravya*, with the inherent quality to halt the motion of living beings and *Pudgal*. A moving wheel comes to a halt with the support of *Halt essential*.

Space - aka *Akaash dravya* is the space within and outside the Universe. It provides accommodation to all other *essentials*.

Time - aka *Kaal dravya* supports modifications in all the *essentials* (including in itself) from one moment of time to the next.

From a living being's perspective, the Universe is going under constant modification with every minute unit of time. However in reality, Kaal is only helping in providing chronology to the modifications but the actual modification is a quality of each of the six essentials.

Soul (*jeev*) is the only living *essential*, the other five *essentials* are non-living (*ajeev*) These are Matter, Motion, Halt, Space and Time.

Among all the six *essentials*, only the matter (*pudgal*) is physical in nature. Rest five - the Living, Motion, Halt, Space and Time are non-physical in nature, and cannot be studied by any physical instrument. They can be completely known only to the Soul due it's quality of knowingness.

Did you know: A living being's desires leads it to interact with *pudgal*. When it drops the desires, the matter is perceived as just that, object. Thus, in pure state, the living being has no opinions of the object, the object only reflects in the Soul's knowledge. Just like a mirror, which reflects the objects the way they are, without being affected by the heat, cold, wet, dryness of the object.

FAQ: Making of the Universe - Our World

There are six **Common Qualities** in all the *essentials*. These qualities are eternality (are eternal), changeability (constantly change state), measurability (can be experienced by us), spatiality (occupy spatial points and have a form), individuality (are not convertible into one another and have inseparable distinct qualities) and functionality (having a function). The Universe can be understood better with the help of both 'common qualities' and 'individual qualities' of the six *essentials*.

Who created the World?

The World is made up of the six *essentials* each of which have innate common qualities of self-existence and being eternal. Thus, World is self-existing (with no God or any external entity creating it) and with the characteristic of changeability with permanence. This means, World is eternal with no beginning and no end and exhibits changeability of its form.

Is the World expanding or collapsing?

The World remains where it is and does not expand or collapse. The Space within the World which contains all the other five *essentials* stays permanent in its defined shape. Also, the Motion *essential* occupies the whole space within the World and does not expand or contract ever. This allows other *essentials* to only move within the space of the World.

Also, all the *essentials* have independent identity and under any circumstance they do not transform, into other *dravya* or lose their identity.

What is the basis of the World?

Each of the six *essentials* have distinct qualities. They define their individual functionalities. Also, the way these *essentials* work in tandem with each other forms the basis of the World.



How do we know that the World is made up of six essentials?

Each of the *essentials* has the measurability quality which means that they can come in the experience of all living beings. An impure living being can experience only the Matter *essential*. However, a living being in its pure state only can experience the non-physical *essentials* (Soul, Motion, Halt, Space and Kaal). The impure living beings cannot attain this knowledge.

Will the World become static?

The six *essentials* never stop functioning, due to their innate quality of functionality. Thus, the World will never stop. Every *essential* also constantly changes its state and thus it is not static. For example, the state of a growing apple on a tree changes from sour to sweet with respect to its taste quality. The body of apple in turn changes its state by undergoing decomposition.

Where is this World?

It is the Space *essential* that determines the location and shape of the Universe. Space has two subparts. One subpart (Space outside the Universe) stretches infinitely in all directions and contains the other subpart (Space within the Universe). This other subpart which is commonly known as the World, has a defined shape and contains all the *essentials*.

Soul's attitude (*bhaav*) in the world

Attitude of beingness (*Paarinaamik bhaav*)



At any given moment, living beings feel their existence. This is their attitude of being-ness, aka *Paarinaamik bhaav*.

Until the pure state is achieved, our experiences are also not pure. In our day to-day living, our perpetual thoughts and actions are stained due to the effect of karm. (These are our *Audayik Bhaav*).



Attitude as per effects of karm (*Audayik Bhaav*)

Attitude from true vision (*Aupashamik bhaav*)



When a living being has outward focus, it reacts with its emotional self. This leads to continuation of its worldly life. However, when a living-being begins to develop inward focus, it does not react with its emotions and chooses more and more clarity (by maintaining right faith or true-conduct). (These are *aupashamik bhaav*).

In the process of becoming pure, an inward focus living-being gradually gets rid of its karm. It is then the Soul's innate qualities of *Infinite Knowingness, Infinite perception, Infinite Bliss, Infinite Potential* are experienced. (This experience of innate qualities is *Kshaayik bhaav*).



Attitude from realizing "What is" (*Kshayik bhaav*)

Attitude from partial realized state (*Kshayopashamik bhaav*)



The living being's consciousness varies due to obstruction caused by degrees of karm. (These are *Kshayopashamik bhaav*). All the beings including the enlightened ones (*kevlis*) have the same ability of infinite knowledge and perception in their Soul. However, in their worldly state, each being has varying degree of knowledge and perception.

Making of a Living Being

Every time a living being takes birth, it undergoes certain fundamental developments to sustain its physical existence. These take place in six stages for human beings after the Soul enters its mother's womb. Six stages are their six abilities. Ability to assimilate material to form the physical body develops first. Second is the formation of blueprint necessary to make the physical body. Third is ability to form its five senses. Fourth is the ability to breathe. Fifth is ability to use speech vibrations. Lastly, ability to think and ponder. Each of these abilities take less than forty-eight minutes for their completion.

Did you know

The capacity to develop the six abilities vary in each living being and is dependent on the living being's *karmaan* body (karm).



1. ability to form physical body



2. ability to form blueprint



3. ability to form five senses



6. ability to think



5. ability to use speech vibrations



4. ability to breathe

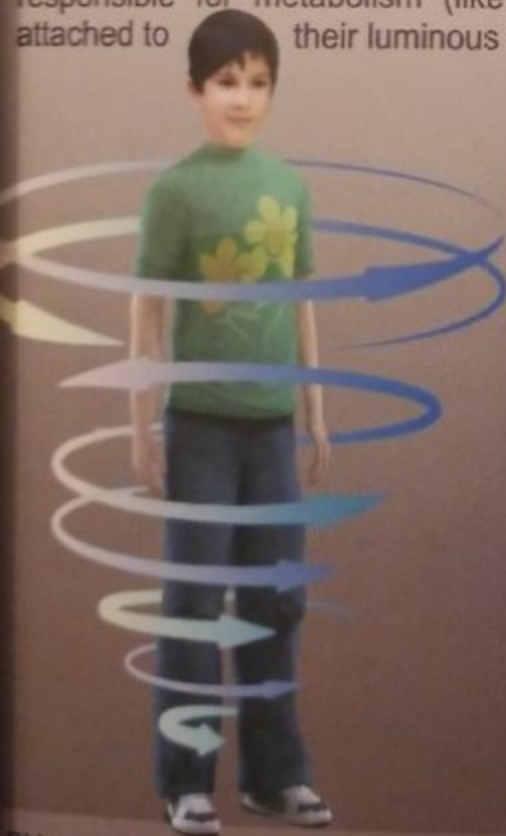
Body of a Living Being

The "Physical Body" of a Living Being is made up of Matter (*Pudgal*) and is broadly formed by three separate bodies. These three bodies, coarse-physical, luminous and *karmaan*, work in tandem to give a living being its current physical form and also perform its biological functions. The Soul of a living being conforms to the present shape of this physical body. We have all these three bodies.

Coarse-physical body—This is the densest body that can be perceived through the senses. The body of a human being is an example of the coarse physical body. A living being interfaces with the external world through its sensory perceptions, mind, speech and behaviors. It sustains itself through the circulation of breath. This body has a limited life span and is constantly aging.

Luminous body—This body in the order of decreasing density is the "Luminous", (or "Electric") body. It is made up of waves or vibrations of minute matter particles which are electric/luminous in nature. It has whitish rays (of color similar to that of a sea shell) that energizes the physical body. It is responsible for metabolism (like digestion of food). Worldly beings are attached to their luminous body until they attain a pure state.

Karmaan body—This physical body is the least dense of the three bodies. It is made up of special kinds of matter particles known as Karm Particles. As and when a living being performs an activity through its mind, speech or body, karm matter particles of various kinds (explained in later chapters) get drawn towards the Soul and bind with it. These karm particles are accumulated over innumerable lifespans and as they shed (from the *karmaan* body) in the due course of time, they give worldly life experiences to the living being. This process of accumulation and shedding of Karmas in this body is continuous until the living being attains purity.



Did you know: The bodies of a living being are just a manifestation of its karmas stored in its *karmaan* body. As old karmas are shed by a living being, it accumulates new karmas leading to a continuous cycle of old and new experiences through its body."

Karm (KPs)

"As we sow, so shall we reap" is commonly paraphrased to understand the law of Karm. In general, we think Karm as a Cause and Effect theory where good deeds eventually result in rewards and bad deeds result in punishments. These rewards and punishments (in the form of current life situations) are like attractions caused by a living being's own previously performed deeds of mind, speech and body. Therefore, the law of Karm is also referred as 'Attraction theory' where whatever we do or think, we will attract in our lives likewise.

Jain philosophy goes further in defining the nature of Karm by validating their physical existence in the form of sub-atomic particles.

What are Karm Particles?

KPs are matter particles and are so minute in nature that they cannot be perceived by any material instrument. They are the basic constituents of a *Karmaan* body. They have two key properties. Firstly, they exhibit attraction towards and can form bonds with the Soul (like the presence of water in milk). Secondly, this bondage with Soul has time duration and in due course of time they mature and lead to fruition.



Did you know:

KPs behavior of attraction to a Soul is similar to that of a magnet attracting charged iron-filing. Here magnet is the living being and iron-filings are the Karm-particles.

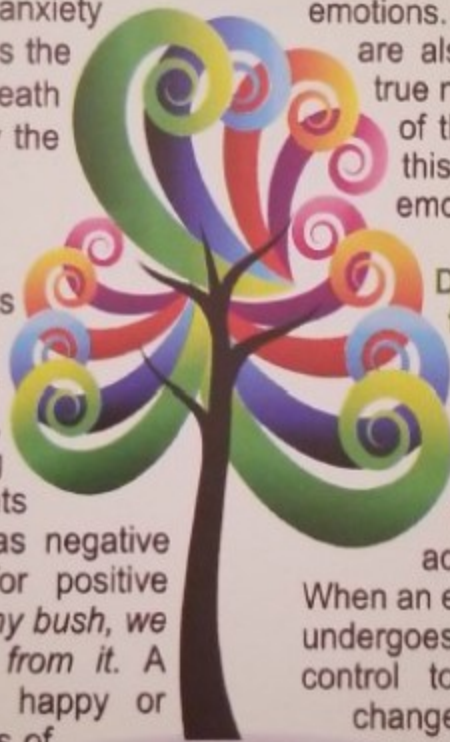
What is the impact of Karm on the Soul?

KPs block the Soul's true potential by binding with it. In this bonded state of its Soul, the living being is unable to realize its inherent bliss. Instead, the living being becomes insecure and starts seeking happiness from transient material sources. This may drive one to desire a higher socio-economic status, mutual dependence, or positions of power. This ultimately leads the living being away from its Soul's inherent stable happy state to a dependent state of anxiety and fear. Not only this, KPs confine the Soul to endless cycles of birth and death until final shedding away of KPs by the living being.

What are the fruits of Karm?

The fruits of KPs are the life events experienced by the living being. These fruits are determined by the quality of earlier activities (of mind, speech and body) done by the living being. For example, negative thoughts and activities attract KPs which has negative impact in life and vice versa for positive thoughts. *By planting a seed of thorny bush, we cannot expect sweet apple fruits from it.* A 'worldly-being' spends its life as happy or unhappy while experiencing the fruits of Karm. Whereas, an 'enlightened-being' becomes indifferent to the fruits of Karm and chooses a state of equilibrium. This leads to gradual shedding of KPs and the Soul's inner beauty starts to shine through.

My purpose in life is to work in the direction of pure state by getting rid of my impure state.



Karm fruition matures in due time

The impact of Karm may not be immediate. KP's mature and fruition takes place in appropriate circumstances, which means the coordination of people and events in place and time. This fruition of KPs may take in future births or may take place instantly.

Responding to a circumstance with emotions

We respond to various events in our life with emotions. Emotions generated in a living being are also the KPs. KPs only influence the true nature of the Soul, they are not a part of the Soul. When we don't understand this, we react to KPs with further emotions.

Does Karm decide a living being's fate?

It seems to us that life experiences, good or bad, are a direct result of certain events. In reality however, events only occur to facilitate the fruition of bonded KPs. Our past actions and deeds bounce back to us. When an event unfolds, the Soul independently undergoes changes within itself. Soul has full control to choose the direction of these changes. Thus, circumstances or KPs are mere catalysts. Therefore, the answer to this question is: No.

Why should we get rid of Karm?

The binding of KPs with the Soul, clouds the Soul's purity. A living being then, misunderstands the fruits of the KPs as its own nature and reality. This notion is fundamentally untrue. By getting rid of KPs, true nature of the Soul can be realized.

Insight into some common beliefs

"If despite my goodness, I face sufferings then this suffering is a result of my previous deeds." Such belief instills a feeling of helplessness.



"I am my emotions and I cannot control them. If I feel angry, I must play my attitude." People with such belief consider themselves as short tempered. This character is not true nature. These characters are generally formed by their past experiences.



"If I do good, good things will happen to me and if I do bad things, bad things will happen to me" – is a common belief. This belief leads to fear or expectations from the future.

"I am an independent individual who can live life in my own way. I have my own problems to deal with and I am not there to make life easier for others." Such belief instills a survival instinct and makes a person selfish.



"If I am doing the right thing, I expect to be treated well and if mistreated then that's not fair" – this belief is also based on expectations and makes life feel unjust. It leads to frustrations and feeling of unfairness.

Insight in understanding karm and their fruition



Understanding of karmas changes our focus from external world towards our inner self. Our life experiences are then seen as our own creation in totality and we can stop blaming external factors for them.



Thus, all our personal experiences are created by us through karmas and others cannot be held responsible, though it may outwardly seem so.

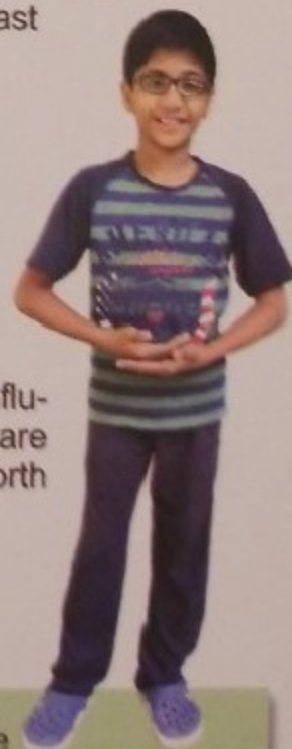


The responsibility of our feelings rests on ourselves. We can choose to not have anger, ego, deceit and greed to encourage our actions. These are emotions that do not define us. They are there due to our beliefs and due to past karmas.



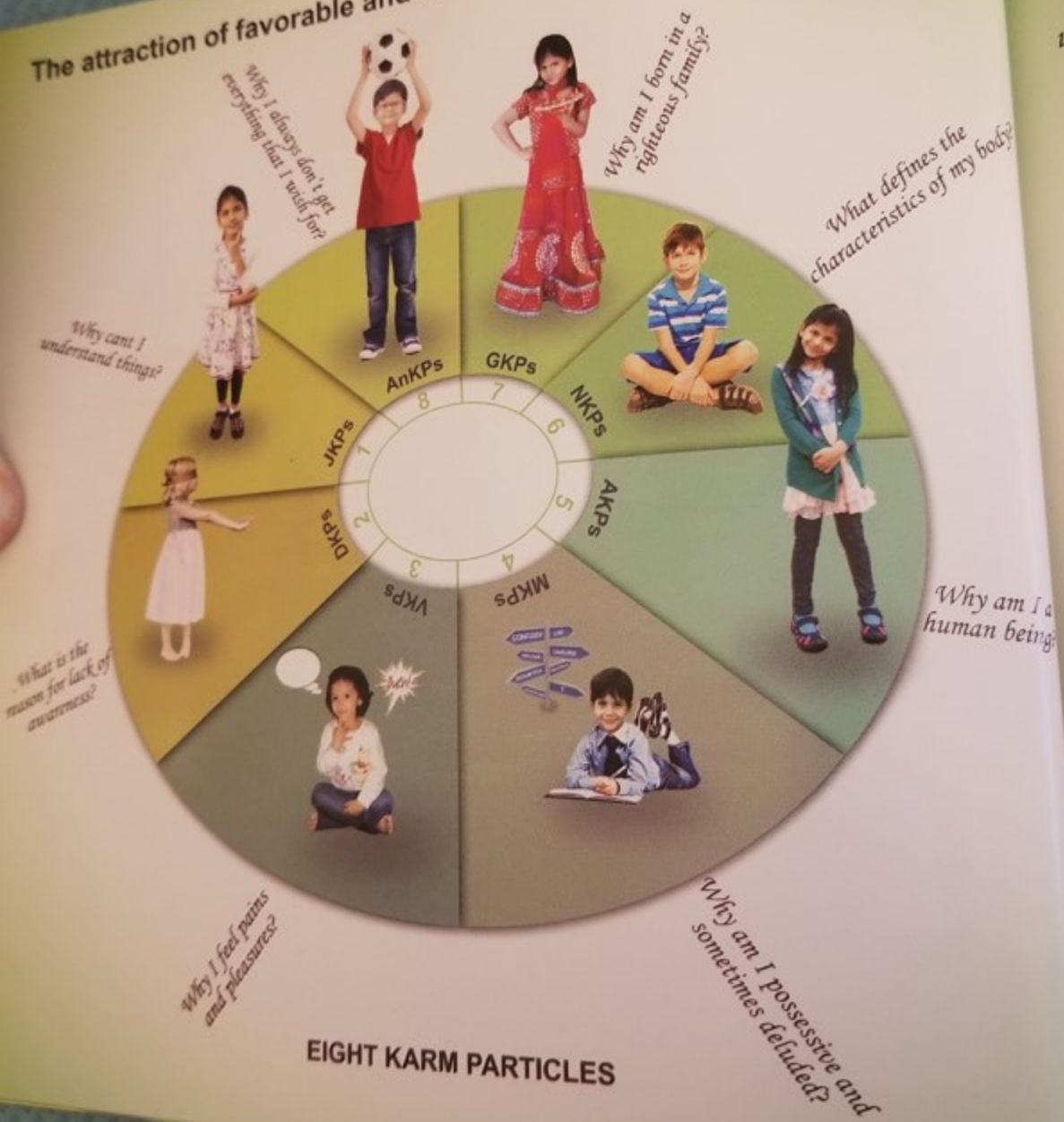
Other people's creation of circumstances are their own responsibility. Their life takes shape due to their own karmas.

Others may seem to influence our life, but, they are only catalysts in bringing forth our experiences.



Did you know: The effects of karm are not short-lived. Karm stays with the living being in the cycles of life and death. Living being thus suffers in every life due to its attachments with karmas and non-recognition of its true nature.

The attraction of favorable and unfavorable incidences: Why? How?



Karm related to ability to know and perceive :JKPs & DKPs

Why can't I understand things ?



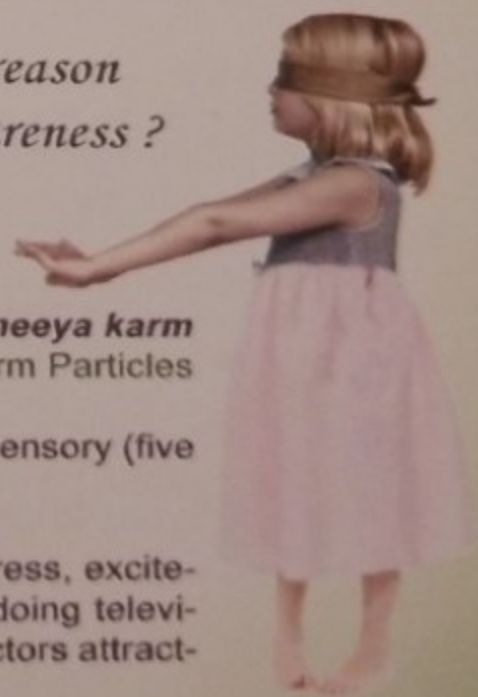
1. JKPs : The *Jnaan-aavaraneeya karm* 'Knowledge Obscuring' Karm Particles

JKPs cloud the Soul's quality of pure and infinite knowledge. JKPs are the reason why living beings have incomplete knowledge. (Some can understand well, some may need to put in extra efforts and others may not understand at all).

Cause of attraction: JKPs are attracted to one's Soul, when one becomes jealous of other's knowledge, or is not willing to share knowledge with others, or fabricates false facts. Other reasons include feeling proud of one's knowledge, gaining knowledge using dishonest means and selling and misusing knowledge.

Ways to avoid JKPs: Being respectful towards and sharing true self-knowledge which pertains to knowing the qualities of Soul, with all those willing to learn.

What is the reason for lack of awareness ?



2. DKPs : The *Darshan-aavaraneeya karm* 'Perception Obscuring' Karm Particles

DKPs cloud a Soul's infinite perception. These are the reason why living beings' sensory (five senses) and non-sensory (sixth sense) perceptions are diminished.

Cause of attraction: States of un-awareness like being lazy, too much sleep, stress, excitement and improper usage of reasoning or senses (listening to loud music, overdoing television, perforating with smells, adding too much spices for tasty food etc.) All the factors attracting JKPs will also attract DKPs.

Ways to avoid DKPs: By being alert and awake, using one's senses properly and efficiently, avoiding excess stress or over-indulging; and doing daily chores such as studying, sleeping, meditating, eating and working at proper times.

Karm related to pains / pleasures and delusion: VKPs & MKPs

Why I feel pains and pleasures?



3. VKPs The Veda-neeya karm 'Feeling Defining' Karm Particles

VKPs hinder the blissful state of a Soul and keep the living being swinging between grief and joyfulness. They are the reason why a living being feels pain, misery, joy or excitement.

Cause of attraction: VKPs are attracted by reacting to events in positive or negative ways. For example, feeling miserable when someone criticizes us; or feeling elated when someone praises us. VKPs are also attracted when one lives a direction-less life where one just goes on reacting to external events.

Ways to avoid unsupportive VKPs: By managing our reactions, we can choose to be compassionate, reverent, feel empathy towards fellow beings. Lessening up of one's anger and greed saves one from reacting violently and selfishly towards others. Such choices can result in avoidance of unwanted VKPs of sadness for oneself and instead attract more desirable VKPs of joyfulness.

4. MKPs The Moaha-neeya karm 'Delusion Causing' Karm Particles



Why am I possessive and sometimes deluded?

Soul is inherently pure and blissful with clarity. However, a living-being gets deluded and lacks clarity due to the presence of MKPs. Without the sense of its true self, the living-being starts accumulating material possessions for its pleasure. Delusions cause suffering and forgetting of the innate qualities. For example, a person thinks that the house belongs to him. In spiritual sense this is a false belief. He is attached to the brick-and-mortar structure and tries to achieve a sense of happiness looking after it. When a storm destroys the house or even when a neighbor builds a bigger house, negative emotions seeps in and the person starts feeling the pain. However, in the presence of clarity the person is emotionally stable under both conditions.



Cause of attraction: Pleasure and pain that we perceive from material belongings is the root cause of attraction of MKPs. The very core of such delusion is one's ego. We derive our worth from the ownership of physical objects and people. Our desires become the point of attraction for more desires leading to a well of desires.

Ways to avoid MKPs: A watchful attitude towards our behavior, speech and emotional activities helps us to identify our likes and dislikes. Let us see how to do this - In a situation we normally react based on our previous experiences and beliefs. At such times, making an effort to see the same event differently, for example "How would I take action if I did not have any personal (selfish) interest or disinterest in the matter?" Such thoughts will allow re-framing of our actions.

Karm related to births and body forms : AKPs and NKPs

Why am I
a Human Being ?



5. AKPs : The Aayu karm 'Birth Defining' Karm Particles

Soul is eternal. It is body-less. A body defines an impure state of a living being, taking it through the cycles of birth and death (of its body). When AKPs bind with the Soul, the Soul is confined to a body form. AKPs also determine where a living being will take its next birth, in which body form and for how long it will be in that state.

Cause of attraction: The kind of AKPs that are attracted to a being, depends on the prominence of emotions one lives through-out one's life, defining one's character. For example, being simple, deceitful, generous, greedy natured and so forth.

Ways to avoid unsupportive AKPs: Choosing virtuous attitudes over immoral character, unjust behavior, chasing of desires and excessive sensual indulges would lead to human birth in which one can make efforts to overcome KPs, and avoid births in *tiryanch* (animals, plants etc.) heaven and hellish bodies.

Unsupportive AKPs are accumulated by immoral character, unjust behavior, chasing of desires and excessive sensual indulges. Choosing virtuous attitudes instead would lead to human birth in which one can make efforts to overcome KPs, and avoid births in *tiryanch* (animals, plants etc.) heaven and hellish bodies.

6. NKPs The Naam Karm 'Personality Defining' Karm Particles

NKPs determine a living-being's body structure and properties. For example, NKPs are the color, height, strength, appearance etc. among the ninety-three characteristics of the body. When a living being becomes devoid of NKPs it frees itself from the physical state. Soul thus reveal its innate quality of being unperceivable by any physical instruments or sensory organs.

Cause of attraction: NKPs are accumulated due to attraction or ill regards for other's as well as one's own physical form. Good regards lead to attractive body whereas ill regards lead to repulsive deformed body structure.

Ways to avoid unsupportive NKPs: Not discriminating each other based on one's physical looks would avoid the repulsive body for oneself. One can choose to give due respect to all from knowing that every being has same qualities of the Soul within. This shifts the focus from the body towards the Soul.

What defines the
characteristics of my body ?



Karm related to status and obstacles : GKPs and AnKPs

*Why am I born
in a righteous family ?*



7. GKPs : The *Gotra Karm* 'Status Defining' Karm Particles

GKPs determine the status of a living being and give them a high or a low status. However, a Soul in true sense is free from any such ranks. GKPs limit the living being in its social standings and disturb its harmonious states.

Cause of attraction: GKPs are a result of considering oneself either superior or inferior compared to others; GKPs are also formed by praising others or valuing one's present status.

Ways to avoid unsupportive GKPs: Choosing to respect each other despite the differences of culture, caste and status would avoid the unwanted GKPs.

*Why I always don't get
everything that I wish for ?*

8. . AnKPs : The *Antaraaye Karm* 'Hurdle Causing' Karm Particles

The Soul has a natural ability to exhibit its full potential. AnKPs limit the ability to express our potential and thus keep us from achieving.

Cause of attraction: AnKPs are a result of negative thinking and creating hurdles for others as well as for oneself. AnKPs are also easy to attract when we feel, others or ourselves don't deserve something or when helping others, with the feeling that they are incapable of helping themselves. (Spoon feeding – not letting others to get rid of their dependency)

Ways to avoid AnKPs: By self-less devotion of time, finances, and materials. Transforming hurdles into opportunities for oneself and others, and further initiate efforts in the right direction.



Destructive KPs and Silent KPs



Destructive KPs aka *Ghaatiya Karm Prakruti*

Four kinds of KPs, completely modify exhibition of Soul's infinite qualities. They are JKPs, DKPs, MKPs and AnKPs. They are known as destructive KPs as they destroy the pure expression of the Soul. The living-being is unable to express it's infinite knowingness, perception, bliss and potential.



Silent KPs aka *Aghaatiya Karm Prakruti*

The other four KPs are silently present and do not hinder the exhibition of Soul's properties. They are VKPs, NKPs, GKPs and AKPs known as *silent* KPs. In other words, presence of feelings, a body, a status and a life-span would not hinder the expression of Soul's infinite knowingness, perception, bliss and potential.

The silent KPs are both of *supportive* and *unsupportive* nature. Whereas the *destructive* KPs are always of the *unsupportive* kind.

Supportive KPs and Unsupportive KPs



Supportive KPs : sKPs aka *Punya Prakruti*

There are certain KPs that support a living being on its path to purity. These are known as *supportive* KPs. They allow courage, self-confidence, wholesome vision, and other optimistic qualities. These qualities are indispensable in the process of becoming pure and thus desirable by a living being. For example, a person having born in the company of virtuous people may develop virtues at a very early age. These are *supportive gotra karm* (GKPs).

Unsupportive KPs: uKPs aka *Paap Prakruti*

There are KPs which hinder the path of purity and thus are undesirable. They cause chaos, muddled thinking, carelessness, creation of hurdles, pain and more. These known as *Unsupportive* KPs. For example, a person born with a physical disability may take longer to realize that the Soul is intrinsically happy, as he would be preoccupied with the disturbance from his deformity. These are the *unsupportive naam karm* (NKPs).



Accumulation of Supportive KPs

Supportive KPs can be accumulated by managing of *passions*. We can avoid our impulsive reactions toward any situation and thus manage our *passions*. For example, when in conflict with a friend, there are chances that we respond with anger and resentment. This will bind *unsupportive* KPs to the Soul. We can change this, by not entering in conflict at that time and shifting our focus to something peaceful like moving to a different place. Similarly, when we are in pain, we would avoid unnecessary accumulation of *unsupportive* KPs, by choosing to be calm despite the suffering. This action will accumulate *supportive* KPs.

Effect of consciously choosing positives: The sKPs and uKPs are the positives and negatives that we experience in our daily life. Harms caused by the presence of negatives is evident in our day today. The positives make our life journey easier and rewarding. When a person removes the negatives and take efforts toward staying in only positives, he becomes awakened.

In the absence of realization of truth, even *supportive* KPs would not be able to rescue a person from sufferings. Our sets of belief creates a false vision, with which we perceive the world. False beliefs cause sufferings. Presence of *supportive* KPs, only make our orientation in life, positive. However, in the absence of true perception even though supportive, such KPs will reinforce the false vision only. One step forward would be to recognize each and every false belief and discarding it.



When a person becomes enlightened, he does not differentiate between sKPs and uKPs and chooses sole Soul state, which is eternal and immortal.

I choose to accumulate supportive KPs and have faith in my Soul's Karm free state.

Letting go MKPs

False identity

Our likes and dislikes are one of the main causes of bondage of the karmas to the Soul. A living being is full of desires and unable to recognize its true identity due to the presence of MKPs. We know that excessive consumption of alcohol can make a person lose his sense of judgment. Similarly, MKPs cause a sense of attachment with things where one is not able to understand the difference between truth and falsehood.

Web of illusion


A child had a cookie and imagined it as a full round moon. She then took a bite of it and re-imagined it to be a half moon. She took another bite and now the new shape of the cookie looked like the Brooklyn Bridge. She held onto this fantasy and finally she puts the remaining cookie piece into her mouth and it is gone. As it vanished, she is hit by a feeling of dismay and cries out, I have lost my moon and my bridge!! Similarly, we attach ourselves with worldly things and people, not realizing, that these are transient in nature. This is precisely how MKPs keep our Soul in an attached state.


Giving up MKPs

Our thoughts and beliefs constantly revolve around our aversions and likings. We tend to seek pleasures in this world with the help of *passions* of anger, pride, deceit and greed. It is only after we quit our attachments and aversions that we get a true picture of *reality*. As, in truth, Soul is blissful and doesn't have any desires. Once this begins to happen, MKPs loose their grip on the Soul. Not only this, the attraction of further MKPs (false beliefs) also stops.



Two types of MKPs : dMKPs and cMKPs

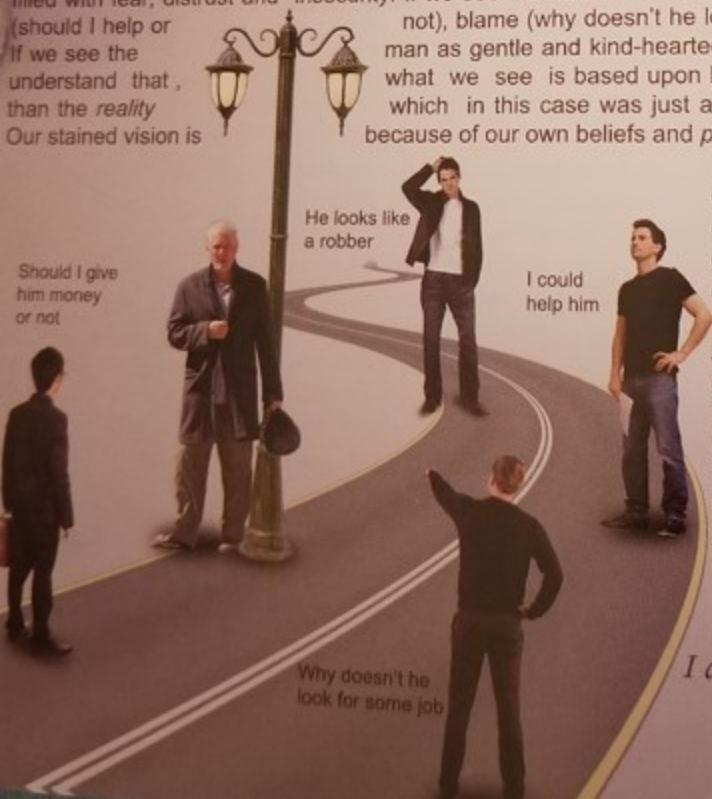
 dMKPs - Darshan MKPs are the false vision which hinder our *clarity* or the ability for clear understanding of the true nature of things. Once dMKPs are shed, *clarity* is revealed which is *samyak-darshan*.

 cMKPs - Chaaritr MKPs are the likes and dislikes which hinder the actual experience of Soul's innate quality of bliss. Once cMKPs are shed, *purity* appears which is *samyak-chaaritr* meaning imbibing and bringing *clarity* into our conduct of day to day living.

MKPs thus act in two ways. Lets understand this with an example. One may not be willing to accept that Soul and body are two different *essentials* and keep on pursuing the needs of body. In this way, the importance of nurturing Soul's qualities gets disregarded. This is dMKPs hindering the perception of Truth / *clarity*. On the other hand, one may have *clarity*, but is driven by likes and dislikes (due to the presence of cMKPs). This leads to having a conduct which is not true. For example, a teacher of moral values, behaving immorally in his own life. As the saying goes, 'To know and not to do is not to know'.

False beliefs (dMKPs) stain our vision, knowledge and experiences

Consider a man standing underneath a lamp post on a street. If we see this man as someone who could rob us, we are filled with fear, distrust and insecurity. If we see the man as homeless, we get emotions of pity (I feel sorry!), guilt (should I help or not), blame (why doesn't he look for some job) or courage (I could help him). If we see the man as gentle and kind-hearted, our response is of love and kindness. So we understand that, what we see is based upon how we are perceiving the external world rather than the *reality* which in this case was just a man waiting for someone under a lamp post. Our stained vision is because of our own beliefs and *passions*.



Our likes and dislikes dominate our choices.

Our actual life experiences are shaped solely by our *passions* and likes and dislikes and the agenda of the Soul is forgotten.

A boy goes and plays with another boy just because the other boy has a particular toy that he likes, and ignores his friends. Here the liking for the toy dominates over the Soul's virtue of true friendship. This simple example illustrates how hidden motives and goals make us manipulate others as well as trample over our own Soul's.

*After recognizing my likes and dislikes,
I discard the false vision. This is the first step
to overcome the debilitating MKPs
and finding out my true self.*

Truth about Emotions

The Soul inherently knows and perceives everything. This state is completely independent of emotions. In its pure state the Soul experiences its independent qualities of infinite- bliss, perception, knowingness and potential.

Whereas in the impure state, a living being thinks and feels that it's emotional self is real. The reason for this delusion is our misunderstanding about the true nature of self. One seeks to preserve only one's interests. As we have forgotten our true wealth – that which is within ourselves, we try to accumulate riches as money, status, good-will, relations, praise, etc. from outside world.

Two categories of emotions

While seeking and protecting our interests we develop likings and dis-likings for things and people. Our emotions are thus categorized as: - Likings and Dis-likings. Likings are our preference for certain things over others. Dis-likings are the emotions of aversion for certain things in our life.

Likes and dis-likes generate *passions*, which in turn promote further likes and dis-likes. It is important to observe and reduce the onset of these *passions* as they lead to prolonged and intense likes and dis-likes. When we let go our *passions* we begin to realize and achieve our innate *purity*.

Our likings and dis-likings lead to passions of anger, pride, deceit and greed. In the impure state, the living being believes that thoughts and emotions are its own qualities. This is not true!

In life, there is no such thing as good or bad.

Good - That which we like, we feel good about it.

Bad - That which we dislike, we feel bad about it.

However, there is presence of TRUTH and falsehood.

TRUTH - That which is true nature of a thing.

The way it simply exists.

Falsehood - Not seeing the TRUTH, instead perceiving it in some other form.

It is because of MKPs, in the form of false vision and likes-dislikes that we make and give opinions about the world, including oneself as good and bad. These opinions further stain our vision and continues to give false perception of the *reality*. It is only in the absence of MKPs (false vision) that the Universal Truth begins to come in one's experience.



DISLIKES
LIKES



Passions



Four states of passions

Brilliance state of passions are like a line drawn on water. The line disappears even before it is visible.

Brilliance state

Ultimate-allowance state of passions are like a line formed on a beach. The line on the sand is short-lived and disappears with the next wave.

Ultimate-allowance state

Semi-allowance state of passions are like a line drawn on a soft clay. The line is long-lived but, can be removed with some effort.

Semi-allowance state

Sheer-bondage state of passions are like a line carved on a rock. The line stays for a prolonged time till the rock weathers. Thus, these passions are hard to get rid of.

Sheer-bondage state

Infinte time
Less than 6 months
Less than 15 days
Less than 48 minutes



Maximum duration of each state of passion



All states of passions can exist simultaneously.




Nine activities that fan the flame of passions

Passions vary in intensity



I can reduce dependence on my likings and dislikings, stay alert towards nine activities and thus forego my passions. By letting go, an inner journey begins towards my higher and purer self.



Four Passions - Anger, Pride and Greed

In an individual at any given time there is presence of *passions*. *Passions* have four states, viz *Sheer bondage*, *Semi-allowance*, *Ultimate-allowance* and *Brilliance*. In each of these states the quality and ability of *passions* is different.

Each passion has four states

Sheer-bondage aka *Anantaanubandhi*, where *passions* along with false vision are the cause of worldly-cycles. A living being lacks *clarity* in this state. Only, when *passions* of this state are given up, one attains *clarity*.

Semi-allowance aka *Apratyaakhyaan*, where *passions* obstruct partial true-conduct (*anu-vrat*). When *passions* in *Semi-allowance* state are given up, one has conduct with partial-vows.

Ultimate-allowance aka *Pratyaakhyaan*, where *passions* obstruct ultimate pure-conduct (*maha-vrat*). Once these *passions* are removed, one has conduct with ultimate-vows.

Brilliance aka *Sanjwallan*, where *passions* hinder infinite bliss state of the living being. Once the *passions* in *brilliance* state are given up, the Soul's innate quality of bliss is realized.

Duration in each state of passions

Sheer-bondage state has a duration of over six months and may prolong for infinite time. e.g. a person driven by his *passions*, may stay attached to his loved ones, objects or false beliefs exceeding six months.

Semi-allowance state *passions* trouble the living being for minimum fifteen days to less than six months. e.g. a person may stay attached to his loved one for a long time but will realize the futility of this worldly state in less than six months and will let go.

Ultimate-allowance state *passions* may stay for minimum forty-eight minutes to less than fifteen days. e.g. a person can self-realize and overcome his anger within a period of fifteen days.

Brilliance state *passions* stay for less than forty-eight minutes and thus seem to disappear as soon as they appear. e.g. Within a short time, a person will self-realize to give up any kind of passionate state.

Passions vary in intensity within each state.

A person may choose to manage a situation by reacting mildly, instead of with intense *passions*. For example, one may over-react or not over-react or even ignore any circumstance, in such cases, the *sheer-bondage* state will continue (due to absence of *clarity*) but on varying intensities of stronger to milder notes. Similarly there are variations in other states also.

An individual can have all four states of *passions* simultaneously.

All the four states may exist at the same time. As the *purity* of the self increases the living being gets rid of its *passions* starting from *sheer-bondage* first and gradually ridding all the way to *brilliance* state. However a complete expression of a *semi-allowance* state is present only after getting rid of *sheer-bondage* state and so forth for other states.

Nine activities

Passions thrive on certain grounds. They are gossiping (fun-making), getting attached to and, averted from things, sorrow, fear, focus on negatives, and pervasive attitudes of male, female and neuter sex. We can also keep a check on our *passions* by avoiding these nine activities.

The Reality

Seven elements of reality - Tattva

Reality is the state of things, as they actually exist. Reality is not what it may appear to us as or might be imagined by us. When we perceive *reality* based on its appearance from our worldly state of delusion, we have it's false vision. In order to know the *reality*, it is important to study its seven elements. The seven elements of *reality* shows true nature of the Living (Soul) and the Non-living (karm particles).

1. **Reality of the Soul (Jeev Tattva):** The Soul is the observer and the knower. It is eternal (with an inherent ability to exhibit its absolute powers). However, it is unrealized in impure state.

2. **Reality of the Non-living (Ajeev Tattva):** Non-living do not possess the ability to know or observe. They however are self-sustained and undergo continuous modifications within themselves. It is the attachment of KPs (*ajeev*) to the Soul (*jeev*) that makes a living being impure.

3. **The Influx of KPs (Aasrav Tattva):** When a living-being gets engaged into worldly activities, because of its desires, there is influx of KPs towards its Soul. This attraction of KPs takes place due to thoughts, words and actions.

4. **The bondage of KPs (Bandh Tattva):** This is the captivated state of the Soul where the Soul bonds or attaches itself with the KPs. This attachment is *bandh*.

This leads to trapping of the self in endless circles of passions, their gratification and subsequent bouts of so called happiness and despair. The Soul thus is bonded into captivity of its own home.

1. **Playful Boy**— Boy is playful and boating around. This is the unrealized state, of a living being.

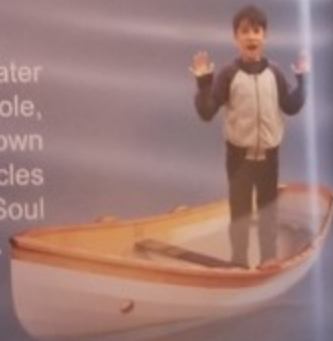



2. **Water** — The water is all around the boy. Here water represents KPs. *Objectivation of water is done for the sake of example.




3. **Hole in the boat** — There is a hole in the boat that causes inflow of water. This hole represents false vision state of a living being which causes influx of KPs towards the Soul.

4. **Accumulating water** — Water entering the boat from hole, fills the boat and may drown the boy, just as karm particles attach to a living being's Soul and stains its vision further.






7. Peaceful boy— The boy is now in a realized state. He reaches the shores and leaves the (waters) boat behind. A living being attains *moksha*.



6. Emptying — Boy constantly works hard to empty the water accumulated in the boat. Living being removes the accumulated KPs.



5. Plugging the hole — Boy closes hole in the boat and attempts to stop the inflowing water. Influx of further KPs are stopped.

7. Pure state of a Living being (*Moksh Tattva*): In this state unbridled brilliance of the Soul is expressed. The living being sheds all KPs attached to its Soul and attains purest form of itself - ultimate bliss. This state is defined as *Moksha* . (Nirvaana, Salvation or Enlightenment).

6. Shedding of attached KPs (*Nirjara Tattva*): The Soul detaches itself from the captivated state. This happens when the living-being focusses intensely on its pure state. It undertakes meditation and builds inner faith which sheds previously attached KPs.

5. Stopping the influx of KPs (*Samvar Tattva*): A realized being tries to keep KPs from attaching to itself. One of the ways of stopping the influx of KPs is by having virtuous attitude and restraining from worldly desires.

When these seven elements of reality are realized, a being no longer creates the web of emotions; and it is free to reach out for its limitless pure state. Its absolute powers get exhibited naturally.

Understanding the elements of reality

When we are completely immersed in worldly affairs, we rarely are conscious of the Soul and its powers. We measure all of our achievements by our wealth, health and other material things. We identify ourselves with our acquisitions. We also forget that the Soul is immortal whereas the body and worldly things are temporary (as per principle definitions of *Jeev tattva* and *Ajeev tattva*). We believe we are born and die with the body.

Worldly person's activities are based on the beliefs of good and bad, positive and negative. But in truth, both of these thoughts are not of any concern to its Soul. Whether positive or negative, they will still shade the Soul's natural brilliance. Principles of *Asrav tattva* and *Bandh tattva* point towards simple facts of being non-judgmental (of considering emotions without judging them as good or bad). We need to realize these are phenomenon outside the Soul and not of the Soul. Soul only behaves so when in contact with various KPs.

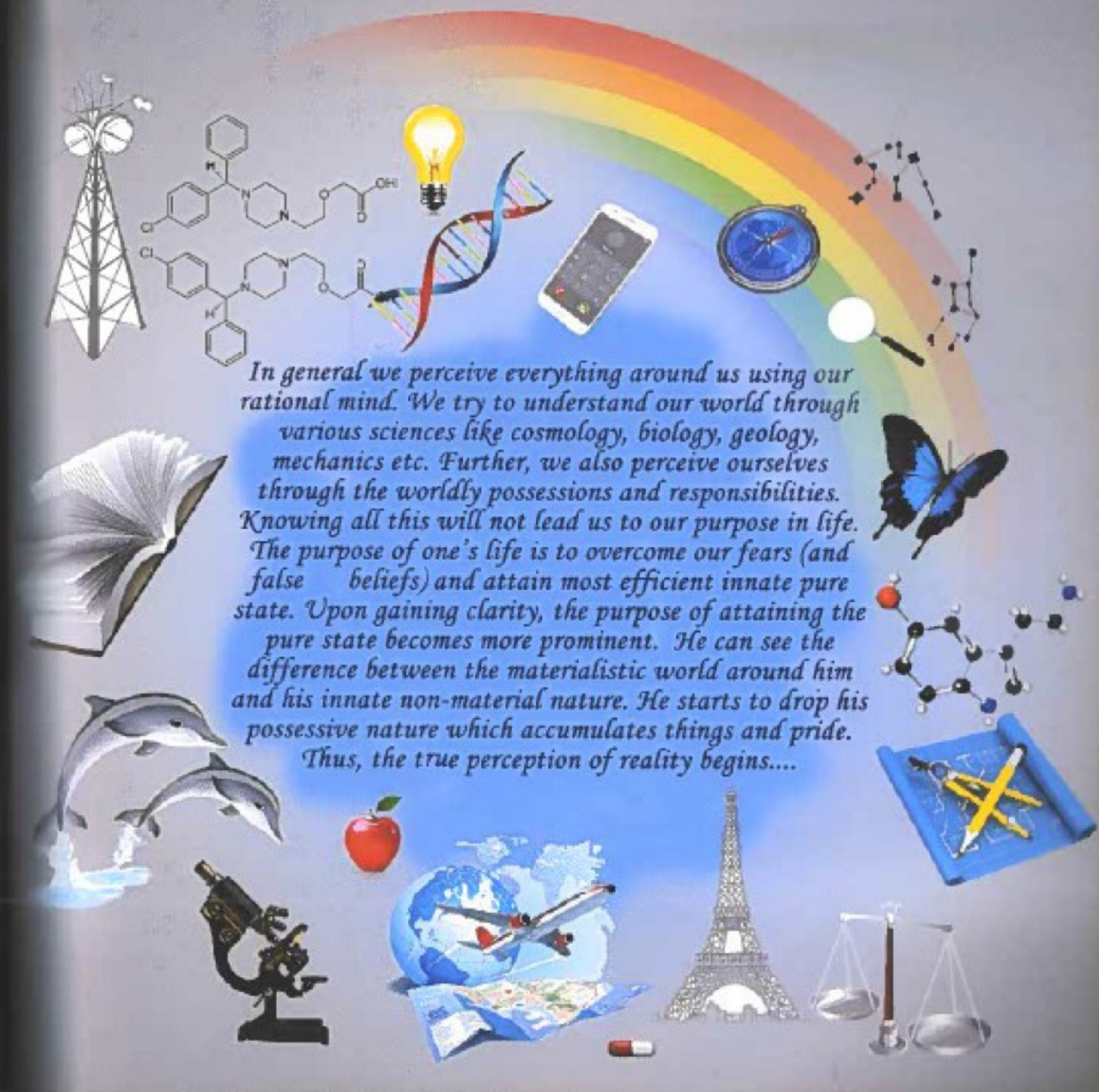
A worldly being finds activities aligned with the true conduct of the Soul as strenuous and unrewarding, as these activities do not pleasure the body and senses. However, with the understanding of *Samvar*, *Nirjara* and *Moksha tattva* the inwardly focused being starts to disregard bodily pleasures in favor of the Soul's pure conduct.

Did you know

As we have chosen our current karmic cycle and so it is up to us to get out of it. We can choose to live a life that does not become negative with the effects of Karm. Instead, we can constantly make efforts to improve and make our life positive. By doing so we are managing and changing our destiny.



R E A L I T Y



In general we perceive everything around us using our rational mind. We try to understand our world through various sciences like cosmology, biology, geology, mechanics etc. Further, we also perceive ourselves through the worldly possessions and responsibilities. Knowing all this will not lead us to our purpose in life. The purpose of one's life is to overcome our fears (and false beliefs) and attain most efficient innate pure state. Upon gaining clarity, the purpose of attaining the pure state becomes more prominent. He can see the difference between the materialistic world around him and his innate non-material nature. He starts to drop his possessive nature which accumulates things and pride. Thus, the true perception of reality begins....

The Ladder of Forteen steps of Innate Qualities

When we choose to become an inwardly focused being our worldly consciousness begins to transcend to a pure awareness. We gain *clarity* (*samyak-darshan*) and then we can choose our actions based on the *clarity*. Our actions comprise of getting rid of false beliefs and *passions* by giving up dMKPs and cMKPs, improving thoughts up to the point when emotions themselves are eliminated and Soul's bliss state is experienced. Our pure existence is the state of *Siddh* known as *Moksh*. This process is understood in **forteen steps of innate qualities** aka *Gunna-sthaan*.

Gunna-sthaan, comprises of varied stages of a living-being based on one's emotions / *passions* (MKPs in the form of false beliefs, desires, carelessness, *passions*) and activities of mind, speech and body (*yog*).

1st Step: Stained perception aka *Mithyaatva*.

A living-being is ignorant about the real nature of self and the world. For example, a person with fever would report the taste of sweet milk as bitter or tasteless. Similarly, a living-being with false beliefs perceives the world and the self as being different than the *reality*.

4th Step: Awakened state - *Clarity* aka *Avirat*

is attained when stained perception is given up in the 1st step by letting go of *passions* (of *sheer-bondage* state). A living-being chooses to see the *reality*. One constantly ponders on the true nature of the world, karmas and of the self and recognizes all the seven elements of *reality*.

3rd & 2nd Steps: Return to falsehood.

A living-being may roll down to 1st step of stained perception from the 4th step of earlier *clarity*, when old beliefs begin to surface again. Now, a living-being has a jumbled approach to the world where one's perception is mixed (may or may not recognize *reality*). This is the 3rd step aka *Mishr*. Also, *passions* begin to rise, and *clarity* is completely lost on the 2nd step aka *Sasaadan*. The person concludes back to the 1st step of false perception.

5th Step: Only Partial true-conduct aka *Desh-virat*. By giving up *passions* (of *Semi-allowance* state) living-being's conduct is according to the perception of *reality* as attained on 4th step (this is known as true conduct). However due to high variability of *passions* (of *ultimate-allowance* state) it cannot stick to the principles at all times. For example, non-violence will be practiced by not harming another willfully. However, on being attacked or threatened, one might feel justified to defend oneself with whatever means available.



At any given time, all living-beings can be identified to be in one of these fourteen steps. These steps of innate qualities describe a living-being's steps towards purification of perception, emergence of innate qualities and finally attainment of Soul's natural state (Siddh).

An outwardly living-being is at the lowest step with false perception and beliefs. As focus shifts from outward to one's non-material inward nature, one begins the path to *purity* and progresses towards higher steps.



6th Step: Ultimate true-conduct aka *Pramatta-virat*. There is no thought of any violence towards even one sensed beings at any time as *ultimate-allowance* state *passions* have been given up. Mild deviations might occur in regard to various rituals. *Brilliance* state *passions* are prominent from here until the end of 10th step.

7th Step: Careful true-conduct with alertness in every moment of day to day living aka *Apramatta-virat*.

8th step: True-conduct when major *passions* given up (only *brilliance* state *passions* remaining) aka *Apoorva-karann*. There is improvement in direct experiences of one's Soul. Attempts are made to give up these *passions*.

9th Step: Auspicious feelings are maintained at all times and *brilliance* state *passions* (anger, ego and deceit) are given up, aka *Anivritti-karann*.

10th Step: Direct experiences of the Soul with only *brilliance* state greed *passion* withheld, aka *Sookshma-samparaay* which is also given up towards the end.

11th Step: Dropping down to lower steps.

Due to lack of *permanent clarity* at the 8th step, the living-being climbs the ladder by controlling the *passions* instead of shedding them. Such a person lands on the 11th step aka *Upshaant-karann*. However, *passions* (cMKPs) begin to rise again and in moments one drops towards lower steps. May fall to 8th or as low as 1st step.

12th Step: Experiencing of one's Soul becomes powerful and all cMKPs are ridden completely, aka *Ksheenn-kashaaye*. A living being lands on 12th step by skipping the 11th step.

13th Step: Infinite powers of Soul gets expressed (*infinite-knowingness, potential, perception, bliss*) – *Arihant* state is attained, aka *Sayog-kevali* state (enlightenment), which is pure state of a living being.

14th Step: The becoming of *Siddh* begins, aka *Ayog-kevali* state, which takes place when finally the physical body is renounced due to shedding of all KPs, just to become *Siddh*.

Siddh : One who has revealed all innate infinite qualities and is eternal !

Understanding the fourteen steps

Step I

Stained perception.
Full of false beliefs.

True nature of self not recognized thus leading to false perception of self and the world.

*Fearful of water.
Can't swim.*



Step II

Clarity disappears.

Remnants of lost *clarity* felt. True nature of *reality* unrealized due to previous conditionings (dMKPs) that drops one into falsehood.

Step III

Clarity stained with old beliefs.

Mixed perception – believes in Truth but unable to give up previous false beliefs.

Step IV

Clarity attained.

Stained perception given up.

Recognizes the true nature of self.

Self is differentiated from the worldly state.



Step V

Clarity is applied partially in conduct.

Faith in true self becomes stronger and is visible in one's attitude.

Initial experience of innate *purity* begins.

Begins to step in the waters with help of life-jacket (support) - enrolls as a learner.



Step VI

Practices clarity based conduct at all times (ultimate vows).

Becomes an ascetic for life (drops all worldly possessions).

Innate purity is profoundly experienced.

Step VII

Spends more time meditating.

Can go back and forth between Steps VI and VII.

Step VIII - X

Meditative state begins to deepen.

Stays Soul-focussed.

Step XII - XIV

Realizes true nature of Soul with unshakable faith.

Crosses the ocean.



Swims with ease in deeper waters.



Makes constant efforts to swim towards the deeper waters from the shallow side.



Starts to swim in the shallow water – becomes a swimmer.

Starts to swim in the open ocean. May get overwhelmed by the experience and start to drown and returns.

Step XI

Confidence begins to shake.

Passions return off and on and within moments one begins to drop towards lower steps.



Behavior of a living-being in the fourteen steps

Step I : Worldly focus person

Such a person is engrossed in the worldly activities.

All *passions* are maintained for a prolonged duration.

False belief dwells.



Remorse, rage or desires for anything is willfully kept. Calls one's possessions as "mine"

Step IV : The Awakened

This person has clear perception of *reality*.

Despite *clarity* about the self and nature of the world, one keeps possessions.



Knows that Self is distinct from worldly possessions. Lives in home, takes shelter – but doesn't call it "mine".

Step V : The Virtuous

The awakened person begins to apply clear perception towards the conduct and voluntarily takes partial-vows of virtues.



One does not engage in further worldly accumulations. Takes partial vows of Ahimsa, Satya, Achaurya, Aparigraha and Bramhacharya.

Step VI & VII : The Ascetic

The Virtuous initiates and takes *deeksha*, where the individual observes ultimate-vows with diligence.

Becomes completely inward focused with no interest in the material world.

Experiences of innate qualities grow profoundly.



Gives up house and every kind of external possessions. Spends life as an ascetic. This person is called as *Nir-granth* - meaning 'without any knots'.

Step VIII-X : The Meditator

Gradually and intensely gives up internal possessions of *passion*.



The person is called as *Nir-moa-hi*, i.e. without any *passions*.

Step XII-IXV: The Omniscient

Complete absence of passions.
Experience of innate absolute bliss.

All KPs begin to loosen their bondage with the Soul.

Experience of Infinite qualities.



Attains the state of Arianant (is known as *Veet-raegy*) at Step XIII and Siddh after step IXV. The physical body is renunciated and Soul becomes eternal.



DECLINE OF PASSIONS IN FORTEEN STEPS OF INNATE

Sheer-bondage state of passions defines experiences of an individual at 1st and 2nd steps. Here the nature of *passions* is such that they maintain False perception for an infinite time. They also infinitely prolong the experiences from other three states of *passions*. The presence of *Sheer-bondage state of passions* does not allow us to see the *reality*, thus true vision is hindered, and false beliefs sustain in these steps.

Effects of overcoming

Sheer-bondage state of passions

The living being will climb straight from the 1st step of false beliefs to the 4th step of true vision. Here, one attains *clarity*.



Anantaanubandhi



Sanjwallan



Brilliance state of Passions define experiences from 1st to 10th steps.

Here nature of *passions* is such that it clouds the absolute *purity* state of one's Soul.

Effects of overcoming

Brilliance state of Passions

Overcoming the *passions* that inhibit experiencing of the complete innate purity, the ascetic now intensely meditates on the Soul within. He becomes solely internally focused and is completely devoid of any kind of *passion*. One begins to experience one's pure nature and hence bliss, which is a direct soul experience. This is the basis of 12th step.



QUALITIES

Semi-allowance state of passions defines experiences of an individual from 1st to 4th steps. Here nature of *passions* is such that an individual is not able to give up worldly activities and material possessions. In the 4th step, despite attaining *clarity* in one's vision, one is not able to bring it into conduct.

Effects of overcoming

Semi-allowance state of passions

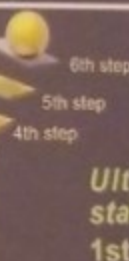
A living being lives a life with purity expressed in conduct. This experience becomes the basis of the 5th step.



Apratyakhyaan



Pratyakhyaan



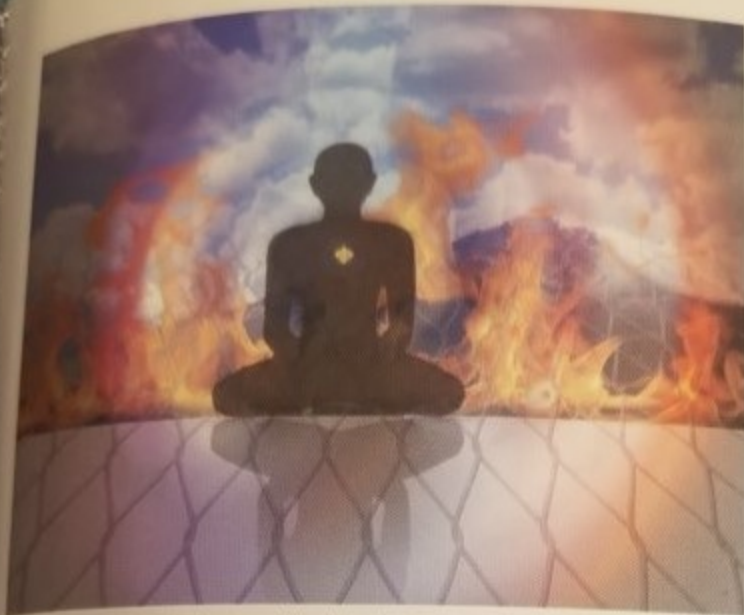
Ultimate-allowance state of passions in 1st to 5th steps.

Here nature of *passions* is such that even though one has given up major violence in 5th step, complete surrender to compassion is still awaited. Thus, one is unable to completely refrain from harming the life of one sensed beings like earth, water etc. An individual here, limits wordly activites. This is known as partial-code of conduct.



Effects of overcoming this state

Observing of ultimate-code of conduct takes place, in which one opts for complete giving up of all needless worldly activities, is diligent and refrains harming to even one sensed beings. One practices supreme kind of Forgiveness. This individual becomes an ascetic and his experience becomes the basis of the 6th step.



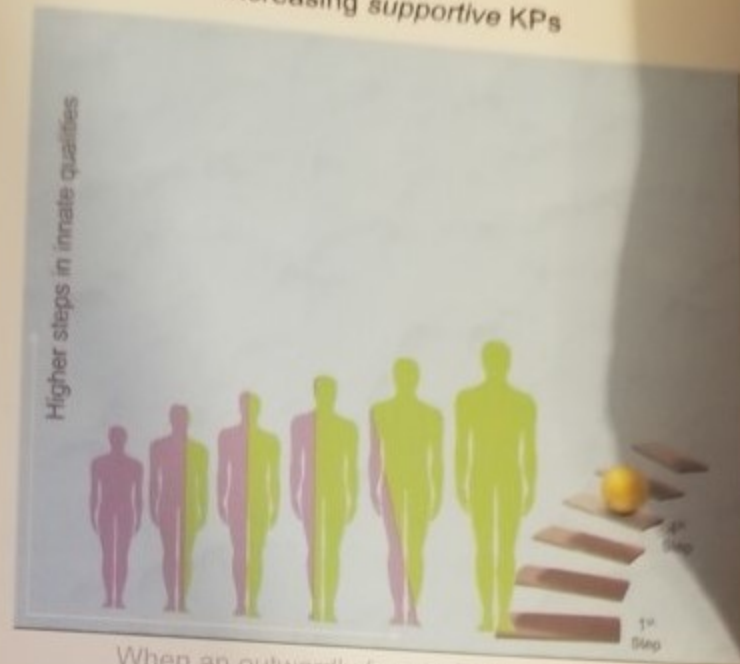
An internally focused being develops faith in the seven elements of reality and begins to get rid of four kinds of destructive KPs, viz JKPs, DKPs, MKPs and AnKPs.

Karm in fourteen steps

As the KPs are shed, specific innate qualities of the Soul comes into experience.



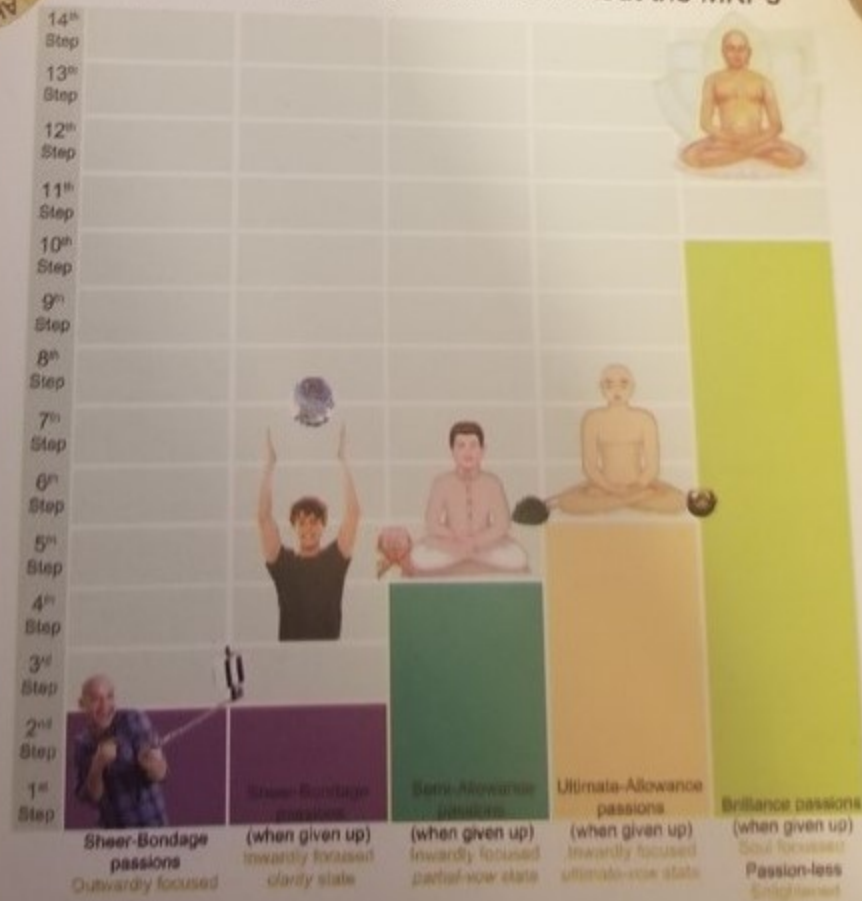
Increasing supportive KPs



When an outwardly focused person increases supportive KPs then circumstances become conducive to experience clarity.



Attitude of living beings with and without the MKPs



Clarity

Clarity is seeing the things and events the way they are in nature and not from one's beliefs or an individual perspective. This is possible only by keeping faith in the *reality* defined by its seven elements. Once, we attain *clarity*, we no longer have *sheer-bondage* state of *passions*. We are awakened and are not disturbed by the lows and highs of life. We realize everything is a process. We are neither saddened or excited by the life situations. This may be referred to as a state of 'awakening'.

Three types of *clarity*

Differentiated based on the style of living-being's attempts.



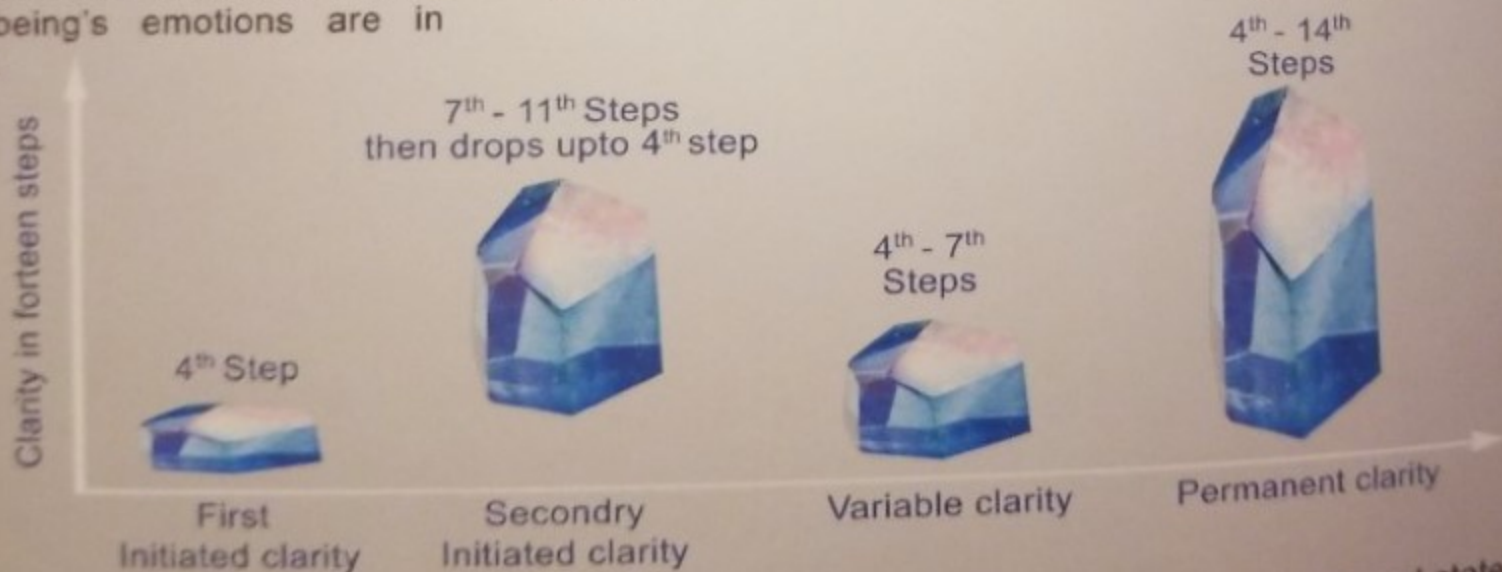
1. Initiated Clarity aka *Aupashamik clarity* – This is the first type of *clarity* to come in experience. When enough effort and determination has been put by a living-being to give up its *passion* (*sheer-bondage state*) and false beliefs then that being develops faith in *reality*. This, *initiated clarity* is experienced for only a very short duration of time until that living-being's emotions are in check.



2. Permanent Clarity aka *Kshaayik Clarity* – This *clarity* is of permanent nature, where absolute faith and understanding in innate qualities of Soul is inherently maintained at all times by the inwardly focused being. *kshaayik clarity* once attained, stays with that being in fullest form regardless of rebirth and death.



3. Variable Clarity aka *Khayopashamik clarity* – Most of the inwardly focused beings have *khayopashamik clarity*. This *clarity* keeps on varying over time depending on the efforts to retain faith in the *reality*. It may not continue till the end of current lifetime or it may continue to stay for a few lifetimes and may then completely go away.



Clarity which is an awakened state, is a step towards enlightenment. An enlightened state is attained only when this clear vision is applied to everyday conduct. Such conduct is then known as true-conduct or *purity* which becomes the final step towards enlightenment.

Five achievements upon clarity

*The process of becoming inwardly focus is described.
In this process the living-being
goes through
five special achievements.*



The first achievement aka *kshayopsham labdhi*, is when the living-being increases its *supportive KPs* by choosing events which support it in its journey inwards, it starts to develop a true sense of self.



Secondly, the Living being starts to lessen its passions and its focus shifts towards the higher virtues. It starts to seek the meaning and purpose of life. This achievement is aka *vishuddhi labdhi*.



Thirdly, it gets guidance from *ari-hants*, virtuous gurus and texts which start to strengthen its true-knowledge. This leads to increasing its purity and stops bondage of extremely negative karmas. This achievement is aka *deshna labdhi*.



Fourthly, it meditates on the knowledge gained so far. This achievement is aka *praayoagya labdhi*.



As the Living being remains in this state, finally a cycle of positivity begins and it hits a point where it inherently realizes itself. This is the state of *samyak-darshan* or inwardly focus, defined in this book as *Clarity*, the fifth stage, aka *karann labdhi*.

HOW DO YOU KNOW YOU ARE AWAKENED

Eight distinguishing attributes
of an awakened person

NIH-KAANKSHIT

Self-Content
Realization of the
nature of desires as
false. Stops
chasing them.

I
A
M

NIRVI-CHIKITSA

Optimistic
Healing vision.
Respectful and sees
good in everything.
Has faith in the
presence of Soul's
qualities in every
living-being.

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NIH-SHANKIT

Believer

Un-fathomable faith in the
Soul. Has no doubts about
nature of the Soul.

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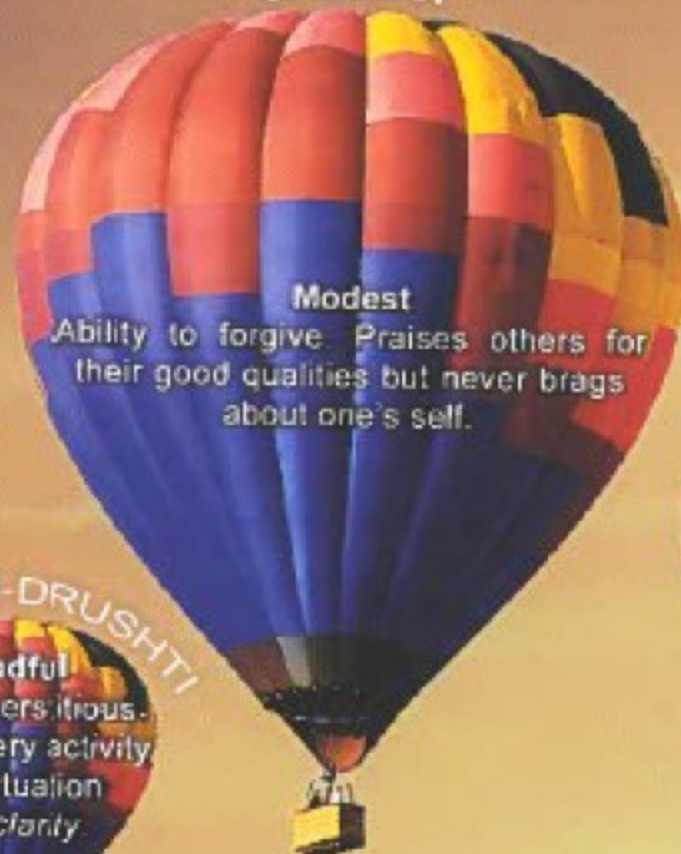
Why should I strive to raise my
level of *purity*?

Purity is our innate quality, which
is hindered, because of the rise
of *passions* in us. One's *purity* is
retained by giving up of all the
passions and cleansing of
thoughts, speech and attitude.
We all seek happiness in gener-
al. Seeking our higher self of
purity is a guaranteed way to be
happy.

What would you recommend to
measure my level of *purity*?

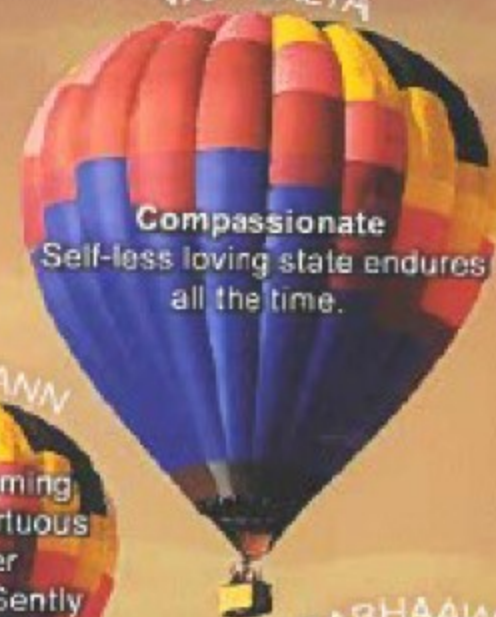
We can check our level of *purity*
by studying the ladder "Forteen
Steps of Innate Qualities". At
every step, our emotions play a
major role. Understanding of
states of *passions* and striving to
get rid of them is one of the fac-
tors in assessment of level of
purity.

UPGUHAN



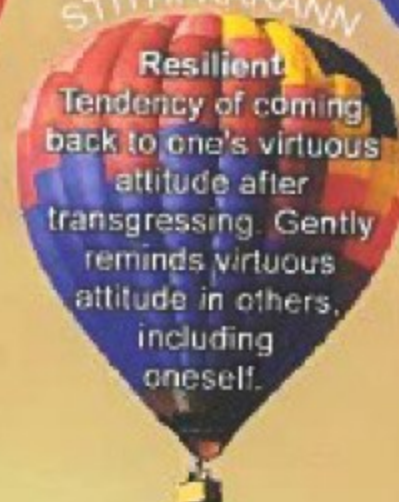
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VAATSALYA



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STITHI-KARANN



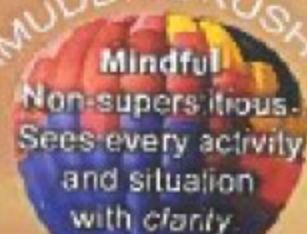
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PRABHAAWANA



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AMUDDH-DRUSHTI



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If my *purity* level changes, will I be a different person?

Yes. One's level of happiness will increase and one's living will become better and easier with an improvised perception. For evaluating such changes, refer to the parachutes on this page with "Eight qualities of an awakened person".

At times when my consciousness dips into lower levels because of a sense of loss, how can I deal with this effectively?

As we start to practice living in an awakened state, our hold on attachments loosen. It is important to understand that the highest state of self already reside in us. We just may not be aware of it because of the clouding of karmas. Even if we experience a sense of loss for some duration, we quickly bring ourselves back to our faith in higher self.

How we self-sabotage our awakening : **FEAR**

Fear is created in our mind because of the false perception of reality which could be events from the past or of unknown future. When operating from fear, we lack ability to see things clearly and create illusions in our mind. This further takes us away from reality.

Fear may lead to resistance, lack of courage, biased reasoning, dependence on others, uncertainty, indecisiveness and chronic diseases to name a few.

Did you know: the seven fears are defined



Fear of lack of security—feeling insecure in situations or by others aka *ana-raksha bhaya*.

Fear of all of a sudden loss – like loss of loved one or things aka *akasmaat bhaya*.



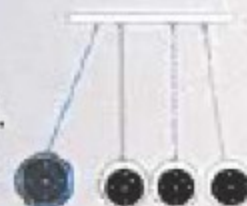
Fear of loss of ones own life – also fear of old age aka *marann bhaya*.

Fear of loss of secrecy, intimacy or identity aka *a-gupti bhaya*.



Fear of mental and physical sorrows – like ill-health or mental discomfort aka *vedana bhaya*.

Fear of the future aka *par-bhav bhaya*.



Fear of failure in day to day activities and decisions aka *ah-bhav bhaya*.

When we recognize our fears, we can work to overcome them and see our higher self. This is possible by realizing the seven elements of reality. We can then apply this state of clarity to our daily conduct. We must always keep in our mind that the quality of our Soul is fearless.

Fear is just a state of mind! When I realize the seven elements of the reality, fear elopes !

Dharm

Our true nature

Dharm is defined as the 'true nature' of a substance. For example, being hot is the dharm or nature of fire. Similarly, the innate infinite qualities of Soul is the dharm, the true nature of a living being.

A living-being in its purest state consists of four *infinities* (*perception, knowing, bliss and potential*), whereas the impure state consists of the state of Soul attached to KPs.

Dharm is also a path to realize our true self. Dharm is thus our responsibility. On the path of Dharm, one attains one's own inner states of *clarity* and *purity*, thus becoming *awakened and enlightened*.

*To become my true nature
is my dharm.*

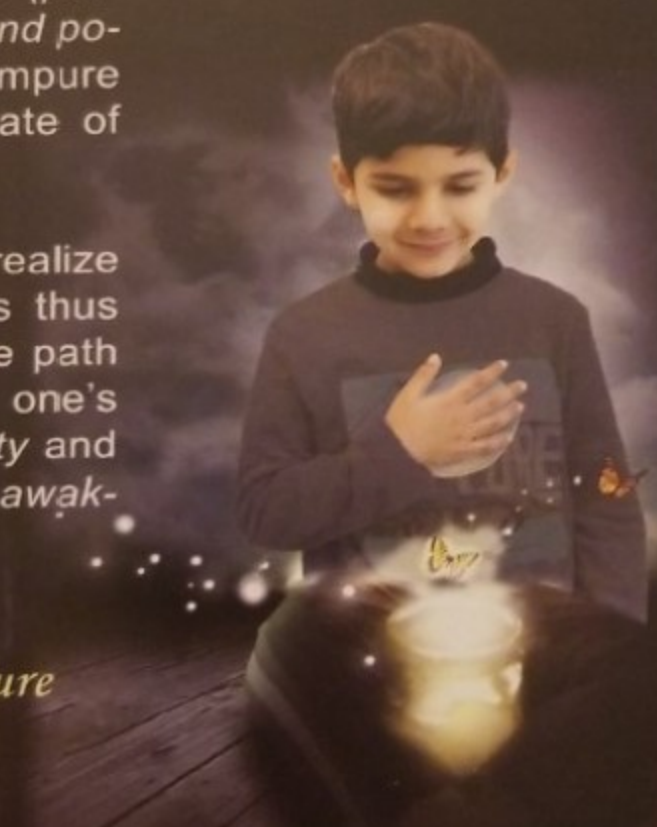
• *Clarity aka samyag-darshan & samyag-jnaan* is having clear perception and knowingness of the *reality*, which is an awakened state of living being.

• *Purity aka samyag-chaaritr* is having a true-conduct.

The path of attaining the Soul's potential by removing all karmas with the understanding of the seven elements of *reality* and in-turn climbing higher and higher on the ladder of fourteen steps of innate qualities is Dharm.

Did you know: We are timeless beings When we think of our existence as limited to this present life time, our focus gets limited to the fears and wants of the current life only and sometimes the current situation only! We want security in our so called tomorrow.

Our focus is on worldly achievements and we wish to collect as much possible (materially). But when we ultimately come to know that we are not "one life beings" and that our Soul is eternal, our vision broadens and our focus turns inwards towards our Soul. We then give up botherings about the security and material gains of the next minute, hour or day, or even months and years and enlarge our beingness to encompass numerous life times; focusing on the upliftment of the Soul and attaining the purest state. This blissful state is only achieved by a few.....are we up to it?



*Sakal jneya jnaayak, tadapi nijaanand rasa leen
So jinendra jayavant nita, ari-raj-rahass viheen*

I bow to the Omniscient
- absolute knower of everything,
yet, living in blissed self!

Who conquered Enemy of passions;
Who cleared Dust on perception and knowledge;
Who overcame unforeseen Obstructions.